Rough Field Notes - Misc

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B79-0054/010(57)

for himself. Then JP does this for as many of the children as there are. Then he says (2) on last page. The R resident and women sing & a sisauk man dances, he wears weasel skins but no masks. If a han man he wears horn claws on his head. Then he pushes outside, & the whistling of suit is heard outside. Then suit comes in. If the mourned dead be a whale, a whale comes in, wood comes by & goes around fire. No noise inside, whistling outside. The beast goes round once & returns where it came. Then the JP gets up, says, "That is so-&-so, giving the dead mans name, he is lonesome & returned to see us". The sisauks all know that the dead do not return, but the onkwehsa believe that the dead has become a whale, etc & has returned. If there be for several dead people, then various slower returns an eagle crying, a raven hovering etc. Then JP stands up & gives presents to all. First he returns all the money he has had from kin on earlier occasions, then makes presents to the poor people. Then JP makes further presents to the kin, proportive of their rank, but varying with the time ago that it was given. Thus $100, 3 years ago, would be returned with less

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① skb mst/tan/aflos sàm/tutz wa/sù l/x ow wha

② sck sikst/nsish

hote

is another name for (waplapil), the boss
suit of sisauk business

atz tu rau x

money than $100.00 5 years ago. If a man dies owing money in this way, it is repaid by his son. ~~If no son~~ & If he dies & he is really lost & there is no grief: byt he has no friends. If a man fails to pay there is no trouble but his name goes down in the list. When paid to stadtim, no 2 tyes & alzbeta is returnable, to poor people as many kinsmen people help in the distribution of goods. When nearly finished distributing goods, some K tyi gets up, one of good standing, & gives good advice to all, advising them to remember the enemies, the tyi stories, not to forget the words of good ~~words~~ things & not to forget their stories. Then ~~K (si~~ a K (sisank) comes from the ghosts stands by the fire, & beats with a stick, he calls ~~the words received~~ ~~name of~~ one of the imitators, ~~all sounds~~ angelings believe he is dead by the over abundant power of sint, : he does not answer. The name used is that used by the lad when a baby, now he is like a baby having been through the power of imitation. On the 2nd & 4th call, the lad calls "Yeough", & the (sisank) says, "He is alive". Then K (sisi) comes from the (ghosts), stands by the fire & ⊗ says ①, which means "Help me to free the house from sisank (sint)". The sint of present & sisank both ⊗ come from nusmata, but have different bosses, the sint

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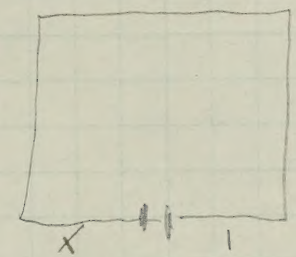
① hus t ɹ m sta. = the tyi house where there has been a t ɹ in.
② st ɹ χ ʊ m
③ o/st ɹ/χ ʊ m tate

Note. χ o t t m ʊ ④ χ. This happens when ɹ P first ~~opens~~ decides to give a t ɹ m. ~~At 6 o'clock P.M.~~ In the morning ɹ P sends an alk to summon the Kunstwirts, all come. ɹ P opens his business & gives food. Then they go out. About 6.00 P.M. more food is given & a number of lads bring in ①, ~~the~~ a large stock, the instich people shove it out. They are more & stronger. Then an alk gets up, & says, "listen all ye people, stattunt, yetsale, burbuntz & azbate, soon we will ~~be~~ two sist." At night first busunt people dance, not wearing masks, they try to hear sist but do not hear sust. Then sis ark people dance. &

of an at kwola cliffers & we do not savvy it. (sika) then booms 4 times, then everybody booms, to free the house ① from the sins. Then everybody goes out. Next morning the K (sika) gets 2 BC sisanka to help him to free the loads from their sins. They bring the loads from the Gusta, set them do where tyis sit, & they do not laugh & wear dance blankets, & mog. They sit close together and the sika puts a kuskwa ② over them their heads. Then dirty blankets. It does not matter whose, are put on the fire, & one of the 3 men waves the burning blankets 4 times over their heads. Then IP gives some new clothes ③ to some BC tyi. This frees the loads from sins.

all hear the whistles outside. It is (mika tlakila). The (sika) goes outside & there is much whistle wawa. ~~he says~~ Then (sika) returns to the house & says, "It was mika tlakila). I asked him to come back a bit later, the house is not ready yet." Then they get food & go out.

Painting on the new house. x is f's story
1 " M's story.



Same for back wall.

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1) hu/ny/hɔ̀m/lark a ♀
2) hɔ̀m hɔ̀m ɛ lotta or o·ǫo x x ɛ̀m (4)
3) ny/yax/dj/ina busi aut
4) weaves the receiver of many gifts
5) hemcua
6) ɬ ɛmkɔmkilikɔa (9) ǫomcua
7) aimɔlɔ̀tla
8) aimkɔlɔba
10) ǫlwahoa
14) bulilias
12) at ma·ǫ
13) shox/lɛhwana
14) The ceremony is not done is ɬt du kdub·kalai means at Kimsbuot.
15) hli/tcop/li/hàn·a
16) She hands the power of these suit to herself, probably the valley hands the people.

down or lose his mask, very fast the Athotlas clash out & terrify the
ourblimsta by yelling, they go out. Then 4 or 5 men on either side of
the fire beat time & himbimalotta comes out, goes round the fire walking
on himself, & calls out, "I am himbimalotta, whom the sun are always
calling". Then himbimalotta stands up in the centre of the space behind
the fire, & a hidden stick is brought out, c. 5 ft. long & decorated with
wool & tipped with a tuft of swan's down on top & middle. This he holds.
Then (kemava) comes out, dances round, announces so he is &
stands of his right. Then comes (Aluklikwazet) who is always going
round the house, sometimes here, sometimes there, wearing a mask, goes
to the ourblimsta (that it is (himbimalotta) & stands on his left. Then
in order all the brothers come out, dance round fire & stand up (some
(himbimalotta), going to alternate sides. Always (Kulilas) last
round, making his evil dance & also (Atnag) hops around like a
kingfisher. Then (himbimalotta) begins to hum in a loud voice,
Lil & ow ow ow, & goes round himself. Then he sings again,
goes round, so 4 times. Then (Aluklikwazet) tells the ourblimsta
"That is the way he sings up above, & tells them of what he
does up above. Look at him, that what he does in his home. Then

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The meaning of this burning is the return of the sent whence they came.

~~the sacrifice of the Crow~~ gets up & says, "I will soon throw the kukusta into the fire, they are too strong for me". Sometimes all the ~~kukusta~~ Cuykuenta are excluded here, sometimes a few remain. Then two masks are taken carried around fire & east in, in order to return them to the place where they came. First the story is told to all, the complete story of himhimalotla. During the Burning the woman dances round. The genius of the story is of the Dzigunoe coming down of himhimalotla. Then all go away.

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